

Christianity and Crisis

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The Party System in American Politics

IT is to be hoped, although it would be rashness to predict it, that the coming election will demonstrate not the divisions of opinion among the citizens of the American commonwealth but rather their unity of thought and purpose in things essential.

There are good grounds upon which to build this hope. One of them is that the election campaign is to be conducted during war-time. In the past, American parties were divided about the naval war with France during the presidency of John Adams; about the War of 1812; and to some extent about the Mexican War. They were so sharply divided by the Civil War that a new party, the Republican, came into existence. Now the case is different. There is no difference between the two great parties in their conviction that the war in which we are engaged has as its ultimate stake our national existence, or in their determination to win it. Representatives of both parties are serving with equal ardor with the armed forces and on the home front. The pacifists are not influential in either party, but constitute small minorities within each.

When it comes to the matter of a post-war policy of international collaboration, the ground for the hope of unity is not equally strong but it exists. It is to be found in American history. Democrats can point to Woodrow Wilson and his heroic efforts in behalf of the League of Nations; to President Roosevelt and his "Good Neighbor" policy. Republicans can point to John Hay; to Theodore Roosevelt and his arguments in "The Outlook" for a *posse comitatus* to keep international peace; to William Howard Taft and his indefatigable advocacy of the Permanent Court of International Justice; and to the aims and services of George Wickersham and of Elihu Root. Although the administration of President Harding was not in line with this tradition, and although the Republican platform of 1944 is somewhat ambiguous about it, it remains a great Republican tradition and isolationists find no comfort in it. If the Republican candidate for the presidency continues as unequivocally as he has started to define his own purpose in conformity with this tradition, it can scarcely become a divisive issue in the coming election. Politics will stop, as pro-

verbially they should, "at the water's edge."

Another ground for hope of a demonstration of essential American unity is to be found in the fact that the political conflict will be conducted between two parties and not ten, or even three. Division of the electorate into small blocs has bedevilled politics in a dozen countries, notably in those south of the Rio Grande. In France it was a contributory cause to the defeat and enslavement of the nation. Parties which are merely political blocs inevitably represent sectional, class or religious interests rather than the common welfare. They are so small that they can achieve political success only by compromising alliances and "log-rolling"; they are so weak that if they do achieve it, they are likely to be deficient in administrative capacity, and so prepare the way for the "man on horseback" who advocates the cause of the country as a whole. No greater disaster could befall American democracy than that it should exchange its two party system for a medley consisting of a Farm Bloc, a Silver Bloc, a Labor Union Bloc, a Manufacturers' Bloc, an American Legion Bloc and what not. When our own Whig Party divided into "Conscience Whigs" and "Cotton Whigs," its doom was sealed and it never won another election. The Republican and Democratic parties possess this factor of essential unity, that both of them are nationwide, that each contains within itself all sorts and conditions of men, and that neither can hope for success unless it evidently seeks the good of the country as a whole.

This still leaves plenty of room for the honest differences of opinion which save us from totalitarianism and warrant holding an election even in war-time.

"For every boy and every girl
That's born into this world alive
Is either a little liberal
Or else a little conservative."

Or, to adapt Gilbert and Sullivan to American conditions, every one is either a Jeffersonian or a Hamiltonian. As Claude G. Bowers has said, "The eighteenth century witnessed their Plutarchian battles; the twentieth century uncovers at the graves at

Monticello and in Trinity Churchyard—but the spirits of Jefferson and Hamilton still stalk the ways of men—still fighting.” Hamilton’s party died with the passing of the Federalists after the War of 1812, but his ideas concerning a strong central government and sound national finances have survived, and contributed to the successive defeats of Bryan and to the policy of Mellon in liquidating as rapidly as possible the national debt incurred during the first World War. Jefferson’s party still lives, and his ideas and sympathies are still influential in it, but it has so far departed from some of his views that Democrats rather than Republicans are now the foremost advocates of a highly centralized government. It has been said that Jefferson had a marble bust of Alexander Hamilton in the hall of Monticello. It is known that he spoke of Hamilton as a “Colossus,” and that he paid warm tribute to his understanding and character, even though he believed that his Treasury system “flowed from principles adverse to liberty.” Today the American people revere the memory of both these great political antagonists, as they do also the memory of Lincoln and of Lee.

The moral from history is plain. Narrowly interpreted, the “era of good feeling,” as denoting no political differences of importance, passed away a century ago and is not likely to return. But in a broader sense, the era of good feeling is as appropriate now as it was in the days of President Monroe. A mud-slinging campaign should not be tolerated by the voters. Personal antagonisms, such as embittered the second administrations of Washington and of Lincoln and of Wilson, are regretted now by all patriotic Americans, and should not be permitted to recur. The country is at war for all that it counts precious; it has a vision of worldwide service unparalleled at any previous time in its history. How best it can win the war and render the service and preserve its free and prosperous way of life are questions which may properly divide the votes of its citizens, but should not and must not divide their hearts.

H.C.R.

Editorial Notes

Every war has a dismal habit of casting the shadow of a more terrible future conflict. In the last war the airplanes and tanks were used, but not perfected. Everyone knew, however, that history would elaborate those crude beginnings and that the next war would be mechanized and aerial. The present war fulfilled these forebodings. Now we have the robot bomb. It will not alter the outcome of the present conflict though it is considerably more than the “nuisance,” as which British officialdom first tried

to dismiss it. But no one knows what science will accomplish in the next generation. It will undoubtedly perfect such bombs so that they will play a real part in a future conflict.

Thus modern technical civilization makes warfare ever more deadly and terrible and adds the whip of fear to the proddings of conscience, in mankind’s effort to organize the world and eliminate international anarchy.

Some time ago we quoted a chaplain who thought that “the Catholic, Lutheran and Episcopalian chaplains are happiest among us” because they do not have to “start from scratch” in making contact with the religious substance in the lives of their men. We have had a vigorous protest against this judgment from a leader of chaplains who declares “I was never happier in my work than I am now—I have counselled with, ate with, marched with and lived the army life with thousands of soldiers and have always found a ready response from both officers and enlisted personnel to my ministry as chaplain.”

The chaplain also protests against our view that religious conditions in the army attest to the spiritual poverty of American Protestantism and asks “Has Italy a sound religious life? Has Spain? Has South America?” In answer we might say that when Protestantism engages in self-criticisms and seeks to estimate its own weaknesses, it does not thereby imply that it would prefer Roman Catholicism. The total cultural, religious and political life of predominantly Catholic nations is, in our opinion, not at all sound. The typical weaknesses of an authoritarian faith give us a right to glory in our Protestant freedom. But that is no reason why we should glory in the thinness of Protestant religion or seek to evade the fact that Protestant spirituality has become highly secularized. Religious life in the army is not a new, but merely an added, revelation of that fact. We have a large chaplain’s mail and the testimony would seem to be about 10 to 1 in support of that fact.

Our critic declares: “I believe that all Protestant bodies find the basis of a ‘sound religious life’ in the Sermon on the Mount. Strangely I find much morality there and little ritualism.” That affirmation rather establishes us in our previous criticism that Protestantism too easily degenerates into moralism. The Sermon on the Mount, taken alone, can hardly be adequate spiritual sustenance for a soldier on the battlefield. It states the ultimate possibilities of goodness: but what is the soldier to do about the contradiction between those ideals and the tragic realities in which he finds himself involved?

R.N.

South America Revisited

ROBERT MACKIE

FOR one who had been forced to leave the European Continent sadly and reluctantly in 1940, South America in 1941 provided an experience which awakened pleasant and painful memories, and to which the intervening months in North America have little or no relation. Here were countries in which European attitudes and problems were relevant once more; where fascism raised a recognizable head, and few of the liberal-minded people believed in God. The relation of South America to Europe must be understood, or no other factor will make sense. It is not primarily, as is sometimes suggested today, a question of immediate European political influences. The dictatorial government of certain South American countries, for example, is the product of Spanish and Portuguese civilization transferred to a colonial situation; it exists in its own right, though it may easily be affected by modern European equivalents. Again, the whole liberal tradition arose out of those early decades of independence, of which France provided so much of the inspiration, and it continued to be fed by the rationalist thought of France.

All this living history can be read more accurately and learnedly set down in books about South America. The significant thing is that it seemed real and familiar to the visitor from Europe in 1941. When I was asked what I could speak about to university people, I felt 'round in my mind and produced a speech, often modified but always listened to with interest, as "the tragedy of European student life." The story of the rise of fascism, the failure of liberal ideas, and the breakdown of European civilization was relevant, and evoked the sympathy of those who felt themselves to be in a like case.

Three years later I had the privilege of paying a second visit. The war had greatly changed. Russia had now been in for three years and the United States for almost as long. The general pattern of the struggle, and of future world power was more clearly seen. Most South American countries had broken off relations with the Axis countries; Brazil had joined the United Nations; Argentina was in a difficult position politically. Meanwhile the character of the international civil war in Europe had become more evident.

My choice of subject in speaking to university people was an obvious one. Now there were stories of heroism as well as of tragedy to tell. I found myself speaking about "Christian resistance in Europe"—that movement in which Catholics and Protestants have stood by their convictions with power and thereby achieved a remarkable degree of

common understanding. The customary effect of such an account was a discussion as to whether it had any relevance to the situation of disintegration or repression in which my hearers found themselves. The general verdict was "no" because it was inconceivable that the Roman Catholic Church should change sides in the major social conflicts, and the evangelical churches were scarcely significant in the political sphere. As an underground political leader put it, "It would be grand if something of the spirit of the Reformation, which is so evident in the churches of Europe today, could show itself in the churches of South America." But he spoke without expectation.

Why is the Christian situation in South America so different from the most hopeful aspects in Europe? We are always told that South America is a Catholic continent, and in the sense that the Roman Catholic Church is the dominant religious body and that any veneer of religious culture is Catholic—that is true. It must be remembered, however, that vast multitudes, especially of the Indians of the Andes and the Amazon, are really outside any distinctively Christian influence. But more important for our argument is the fact that South American civilization is not consciously Catholic, nor is Catholicism today providing a frame-work for the intellectual and social future of these countries. There are many devout Catholics, and many genuine evidences of the desire to increase their devotion, but on the whole the great conceptions of the Faith and the Church are neglected. It was a distinguished Catholic writer who said to me: "The Church is concerned with the little things." The evangelical churches, on the other hand, are lamentably divided into many denominations and sects with widely varying tenets and are void of any doctrine of the Church. Besides, as a minority movement, they have little hope of exercising any extensive social or political influence, and are deeply suspicious of the skill of the Roman Catholic hierarchy in these matters.

The failure of the Church is seen clearly in the pastoral letter of the Peruvian Archbishops and Bishops against the evangelicals which attracted attention some months ago. It contained some shrewd and legitimate hits at sectarian Protestantism, and showed considerable ignorance of sound Protestant doctrine. But its most lamentable features from the Christian point of view were the absence of any note of repentance, and the erroneous, and surely insincere, assumption that Peru was a fold of the faithful, which was being attacked by wolves. Evangelicals, on the other hand, are only too ready to start a dis-

cussion of the religious future with a catalogue of the evils of Catholicism. And so it comes about that Christianity as a creative social force is largely stultified. Hence the apparent irrelevance of stories of Christian resistance.

But why does that sense of powerlessness exist among young and eager intellectuals? Surely, quite apart from Christian inspiration, the kind of state of society and of world politics must give them grounds for hope. It is not easy at first to realize that the realignment of the South American countries, generally speaking, on the side of the United Nations has tended to affect their internal situations by freezing them for the duration. Quasi-totalitarian regimes have fortified themselves in the sacred name of freedom. Nationalism has a new chance to show its vigor, and the display of power is brought up to date with lend-lease materials. In the cafes of certain capitals you may see the admirably executed posters of the United Nations, which emphasize "the Four Freedoms." But no one expects these freedoms to be applicable to the people of those countries and in practice. In one way or another, they are all denied. They represent simply the slogans of a particular war, waged in Europe and the Far East, which is obviously going to be won by the Anglo-Saxon powers with the distinctly embarrassing, if extremely effective, cooperation of Russia.

The North American way of introducing "the Four Freedoms" to South America is called "the Good Neighbor Policy." The genuine benefits of that policy are well known and deserve to be. Its weaknesses are often overlooked and they are important. Some of the results, for example, are negative. The fear of the Greeks bringing gifts belongs also to the modern age. The greatest success has been achieved where the benefits are most practical, as in the sphere of health. Gratitude is often expressed to the visitor for this kind of wisdom and of un-handedness. But when it comes to what we vaguely call "culture," success is at least doubtful. Of course the conception of *Ariel*, of a spiritual South America facing a gross North America has lost any meaning it ever may have had. Cheap jibes about "the coca-cola civilization" may be passed round, but no thinking man can deny the immense intellectual and spiritual resources of the United States as compared with most South American countries. The problem lies deeper.

When South American peoples ask what "the Four Freedoms" mean, we send them books and lectures, and invite their students to the States. But most of this intellectual effort and exchange remains extraneous. The background of North American thought and enterprise is North American democracy; and democracy, at any rate with a label of origin upon it, simply does not export. Nor does it

bring conviction to the average South American student when he comes North to look for it. It is here that our failure lies. In spite of all protests of neighborliness, and sincere efforts for enlightenment and cultivation, the cultural contribution of the United States to the countries of South America does not meet the problems of her peoples and answer their questionings. We seem unable to talk about democracy in the modern world without falling into cant or absurdity.

Then it comes about that the relation of the United States to South America, just because it is so much talked of and built up, is tending to create the problem of imperialism in a new, less crude, but perhaps more troublesome form. After all, the most irritating thing about the British in their imperial relations has not been their acquisitiveness, nor their desire to govern over peoples, but their assumption that their standards are necessarily the right ones. The same disability can easily apply to the United States in the Pan-American scene. And today there is the accompanying factor of military power, both in propaganda as to the strength of the States for war, and in evidence of the same on South American soil. Further, by some curious fate the British in South America occupy a contrasting position. They are there on business, and they are good at it. They depend upon South American countries for basic products, and not just for the needs of war. Their political importance is now wholly overshadowed by that of the United States. The awkward cards in this area are in the hands of the North Americans.

What is the relation of the North American Protestant Christians and of the Christian churches to this situation? It must be said, first of all, that there is no more malicious canard than that North American Protestant missionaries and influences are spoiling "the Good Neighbor Policy." In the best meaning of that policy they are its principal items. If North American democracy is difficult to export, American Christians are not. Indeed the freely acquired and held religious convictions of North Americans have made, and are making a deep impression in South America. The Y.M.C.A. has brought sport and health to countless young South Americans; but far and away its most important contribution has been in the character and patience of its North American secretaries in the last fifty years, who have built up standards that endure. A similar tribute can be paid to the magnificent educational work of Protestant schools scattered over South America. They are genuine, and people realize that.

But beyond such institutions it is the indigenous growth of the historic evangelical churches, which is the most promising factor in the relations between the two continents. True, the development of free unselfconscious church life has often been impeded

by the relentless opposition of the Roman Catholic hierarchy. Evangelicals pick up the vices, as well as the virtues of a minority. But the formation of national evangelical councils and the growing network of interdenominational youth fellowships are evidences of a growing ecumenical spirit. We must learn to regard South American Protestantism with the same appreciation we extend to European Protestantism, and to expect of it increasingly a similar courageous witness.

The lately discovered importance of Roman Catholic relationships between North and South America has been over-worked. We must not suppose that the average citizen of a South American country is interested in the Roman Church as a factor in international relationships; the reverse is probably the case. And yet, if Roman Catholic forces in the United States would forsake the useless game of decrying Protestant influences and enter into an increasing spiritual alliance with South American Catholics, much good would come. There are evidences of a new concern with the main task of all Christians, the preaching of the Gospel, and the building of a living Church.

Meanwhile there remains for the North American Protestant churches an inescapable obligation to prove their fellowship in Christ with the evangelical churches of Latin America. The committee on co-operation in Latin America symbolizes an ecumenical understanding of the missionary enterprise, which rules out Christian imperialism. New opportunities of partnership with the indigenous churches in evangelism, education, and the rebuilding of social structures, are opening up. Let us welcome the initiative of our mission boards. Hundreds of Latin American students are coming North to study. Many of them wholly alienated from the Christian tradition, but open to all genuine expressions of friendship. Let us show them that North American democracy springs from the Bible, and has its primary expression in the life of our churches. It would be a disaster for the future of the two American continents if the present tension between Protestants and Roman Catholics in this country were to cut the nerve of the most positive influence for good in their present relationships.

Author in This Issue

Robert Mackie is general secretary of the World Student Christian Federation, who at the present is a resident in Toronto. We requested this report on South America from Mr. Mackie after his return from a trip through Latin America in the interest of the World Student Christian Federation.

We should like to remind our readers that we omit two issues of our journal during the summer months. One more summer issue will be published after this one. The first issue in the fall will appear September 18, 1944.

Chaplains' Correspondence

We continue to receive a great deal of chaplains' mail which gives so many interesting lights and sidelines on the religious life in the army that we will share these letters with our readers as far as possible.

An army chaplain just back from the Pacific theater writes:

"A belated but enthusiastic endorsement of two articles which appeared in your March 6th issue. 'The Church's Support of the Chaplains' expresses the feeling of a vast majority of those of us who are trying to 'portray the divine majesty which rises above the majesty of nations and empires and brings all things under judgment.' . . . We have lost much of our sense of belonging to the eternal, invisible body of Christ which we describe rather vaguely as the Church. . . . We are not supported by any central authoritative body speaking for the work of Protestant chaplains. Often we feel like minor clergy serving an obscure sect which is tolerated but not taken very seriously.

"'Foxhole Religion' is brilliantly incisive! . . . All of us have had isolated experiences of seeing a rich flowering of faith in the midst of combat. I have administered the sacraments amidst screaming shells and the hell of jungle warfare, but I am still disillusioned. On paper our work looks grand and one often thinks, through the press, that the army is the cradle of a resurgent faith. Alas, how I wish I could feel that this were so.

"We need a voice to speak for us and we need a realistic approach to the fact that the Roman Catholic Church dominates the chaplaincy, if not by army policy, by attitude of the higher ranking chaplains who are of that affiliation. How I have worked and prayed for more interest and support of our work by officers. The only time I have ever felt that I was a real part of the army has come during combat, when death and suffering have opened a larger area of service. . . ."

An army chaplain writes:

"I have just read in your issue of March 6, an article entitled 'Foxhole Religion' and I take this means of adding my endorsement to the thoughts expressed therein.

"I have just returned from a tour of duty in the South Pacific lasting twenty-eight months, first with a hospital and then with fighters and bombers of the Army Air Force. In addition, I served units of practically every branch of the army, and I also talked with other chaplains on this subject of a revival of religion in the army.

"The example of officers, as noted in the above mentioned article, is a leading factor. On two occasions when we first arrived on the South Pacific island, the C.O. attended my outdoor service, and yet in the fourteen months following he never attended even once or showed the slightest interest. On the contrary, his conduct would have made a mockery out of his attendance. It was no wonder that I had almost no support from the men of that organization. . . .

"I don't know to what bawdy house the author referred, but we had the same experience in the South

Pacific, where a house of ill-fame was allowed to operate for service men, and although it was closed once by the army upon the protest of the chaplains, it was later re-opened, enjoying at least the recognition, if not the protection, of the navy. The chaplains were told that nothing could be done about it.

"Figures given out by the War Department can be misleading, for attendance figures sent in by chaplains on their monthly reports are not always accurate. Some chaplains do not count their attendances; they estimate the number present. . . .

"But thank God for the faithful few, the ones loyal to the Lord and to the chaplain, who maintain Christian standards in their conduct and who are the hope for the future. The Lord gave me great encouragement in the few who had not bowed the knee to Baal. . . ."

A chaplain at one of the large naval training centers writes:

"In my conversations with other Protestant chaplains I find that many of us are increasingly concerned about the failure of Protestantism to make an effective impact upon the men in the armed forces. The Catholic Church is unified and is ably using the present situation to introduce countless men to the ideals and dogmas of Catholicism. Protestantism, as represented in the army and navy by the chaplains and the churches, has no comparable influence.

"Let me say at once that the Protestant chaplains do much good and serve untiringly. My concern is with the things we fail to do, or better, with the magnitude of our task and the inadequate materials with which we work.

"In discussions of our work . . . two questions recur. First: 'Are men showing an increased interest in religion? Will this interest prove lasting?' Second: 'What can be done to provoke thought about post-war problems from a Christian point of view?'

"No chaplain can adequately answer the first question. We do not know and we lack standards of measurement. . . .

"The second question . . . raises a problem with which the Protestant churches should be more concerned. Very little, so far as I can discover, is being done about post-war thinking from a Christian point of view. Most chaplains have all they can do to help men make personal adjustments to military life. We need help. Furthermore, while some chaplains may be qualified to lead such discussions, others definitely are not. . . .

"Much printed material has been circulated. . . . The navy has recognized that in teaching men it is wise to supplement the spoken word of the instructor and the printed word of the text with motion pictures. Scores of such films are available . . . but little worth mentioning is available for chaplains. The fault is not with the navy but with the churches. Any educational film of a religious nature would have to come from outside sources, and their use be made entirely optional. . . .

". . . We need a series of shorts which from a religious point of view would assist men in their personal adjustments to military life. . . .

"The second series could present post-war problems—

economics, social, racial, religious, etc.—from a Christian standpoint. . . .

"Would it be possible for an interdenominational organization to raise funds for such a project? Some of the larger denominations might be able to contribute to the project from funds raised for army-navy purposes. . . ."

A navy chaplain in the Pacific area writes:

". . . A group of men asked the base chaplain to arrange a Bible study course. He did not believe that there would be sufficient interest and when I offered to accept responsibility . . . he gladly turned the men over to me. . . . It was decided that the course should cover both the Old and New Testaments rapidly with a view towards understanding the Bible as a unity. The next week regular sessions began and for the past ten weeks an average of 19 men came to learn more about the Bible. One of the things which has impressed me . . . is the interest the men have shown in the modern translations of the Bible. I have loaned out my Moffatt and Goodspeed week after week . . . a number of men have already ordered copies of Goodspeed for themselves. . . .

". . . What can the churches send us? I feel a particular need for materials on post-war problems. We have books like Walter Lippmann's U. S. Foreign Policy and Hallett Aben's Pacific Charter and many histories but many men do not read them. They look too formidable. Nor do these books speak from a specifically Christian point of view. Navy men like frankness. It should be possible to write pamphlets which are to the point, virile, and interesting; which direct the attention of our men to the unfinished problems at home and to the problems of international relations . . . on the basis of Christian insights. . . . I am positive that there are many men who would be glad to discover that the Christian faith is not beside the point. I have met some of them. . . ."

A chaplain somewhere in England writes:

"Soldiers are thinking! From a recent issue of the *Stars and Stripes* I clipped a 'comic' cartoon. It pictures fuzzy-headed South Sea Island natives sitting in front of a crude thatched grass hut. All seem unperturbed by the fact that bombs are bursting all about. One of the natives is reading a newspaper which carries the headline: 'Fierce Fighting on all Fronts.' Another fuzzy stops gnawing on a bone long enough to remark, 'Guess it's all our fault, Bongo. We should have sent our own missionaries to Europe before all this started.' The cartoon is not an accusation of the Church's missionary enterprise; it is an accusation of our whole 'civilization.' It only shows that as soldiers go about their gruesome tasks of war, they are free men who are thinking. . . .

"Soldiers are going to return as active, thinking, voting men. It is therefore imperative that we get across to as many soldiers as possible now the basic principles on which society must be built. Let those who can and have the time, study and think, but let them give us their thoughts in something besides religious periodicals, which few soldiers ever see. Let them give their thoughts to us in pamphlet form, simple, readable, attractive. . . ."

The World Church: News and Notes

News of the Younger Churches

Our last issue contained a number of accounts by men in the armed services describing their discoveries of Christian missions. In this issue we supplement their impressions by reports of recent developments from leaders of the Younger Churches themselves.

Native Leadership in New Caledonia:

Reverend P. Benignus of the Paris Missionary Society, on his resumption of missionary work, writes:

"I thank God for His great help given to the leaders of the native clergy while I was absent. You can imagine the temptations they had to meet; but thanks to God, they did not forget that they have been called to do God's work. When I returned about a month ago, their president, a man of 65 years, came at once to tell me about the state of the work during my absence, including their dark hours and the few who preferred to join those who worship Mammon and so failed in their duty. I must say that I felt humbled by his faith and loyalty. . . .

"Next month we shall have our week-long Annual Meeting, with all of the native clergy of the islands (about 70) in attendance. They will give their report of the progress of the work for the past two years. We shall have to ordain eight or ten young men selected by the whole group and myself, for I am the only ordained European missionary here at present. . . ."

Difficulties in Madagascar

"For one very short period, the movements of foreign missionaries were restricted, whilst the lack of petrol greatly reduced the possibilities of itinerating.

"Whilst most of the missions at one time or another had to impose salary cuts on themselves in order to husband resources, at no time have we touched rock bottom and funds came through at providential times so that the work has been maintained without the workers' health being jeopardized. . . . The money from North America came just at the right time. . . ."

Solomon Islands

A gift of \$900 has been made by the members of three New Zealand military units in the Solomon Islands to the Methodist Missionary Society of New Zealand for the purpose of providing beds or a small ward in the new hospital they assume the Society will provide for the natives of one of the Islands after the war.

Progress of the Church in China

In the middle of March the Chungking Churchmen's Club held a week-end retreat. The group stressed the importance of raising the standard of the ministry and giving the ministry such intellectual qualifications and such salary as would enable them to take their proper place in the leadership of the community. It was suggested that laymen should take a fuller share, particularly with church finance and administration. There

was general agreement that laymen wanted a united church, and that the church in China must grow forward into self-government in order that it might also grow forward into unity. It was agreed that the Chinese church still needs foreign missionaries but that they must be people who are church-centered not mission-centered in outlook, ready to cooperate, free from any national or racial superiority complex, and each having some definite contribution to give. Discussing international relations, the group suggested that it would be valuable if a world Christian conference could be called before the end of the war, to work on the problems of the peace.

Canon Geoffery Allen in his Overseas Newsletter writes:

"The strengthening of fellowship between the churches of India and China has been an important development of these recent years. It will doubtless become a permanent development in the life of the churches of the East, now that air transport has overcome the mountain barrier and has brought the two countries so much closer in time and ease of travel.

"During the last week of April students in China have been holding again the annual Sino-Japanese Day of Prayer. This day of prayer was initiated in 1938, when students in Hunan University asked Mr. Luther Tucker to take an open letter to the Christian students in Japan suggesting such a day of prayer. Ever since that year the special day has been observed by the Chinese students, and other student movements have participated. A cable was sent this year to the World Student Christian Federation, reporting that the day would be held again this year and inviting other movements to participate. . . .

"Interesting contacts have been made in Chungking during the month with a group of Koreans, many of whom are Christians. There would be a valuable field of work, if some Korean missionary could return and work amongst them."

A United Christian Front in Japan

The Anglican periodical *The Record* gives the following information about the Church in Japan:

"Previous reports are confirmed that the Nippon Sei Ko Kwai [the Anglican Church in Japan] has at length joined the united Christian Church which was formed at the insistence of the government out of all the Protestant bodies.

"Theological colleges and Bible Schools have been amalgamated, those in the Tokyo area being concentrated in the former Presbyterian seminary in Kijimachi. . . ." I.C.P.I.S., Geneva.

The Church in New Guinea

The German Mission was founded in 1886. Its field was the southern portion of the mainland section of the Territory. There are 45,000 baptized Christians.

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Thirty-five German members of the staff were interned in Australia but at the beginning of 1943 one Australian and three German missionaries were still at work.

The field of the American Lutheran Church is situated on the mainland, north of the territory of the German Mission. There are 15,000 to 20,000 baptized natives. Three German missionaries on the staff were interned, but at the beginning of 1943, twenty-six missionaries were still at work, two being Germans, nineteen Americans and five Australians.

Certain portions of the field have witnessed a definite movement of tens of thousands of inland natives towards the Christian faith in recent years and news has been received that last Easter natives from the Huon Peninsula who had withdrawn from the coast were carrying on all their church activities and village schools as usual. About 200 students were also in training as teachers and preachers.

The Gold Coast

Following an extensive tour of the Moderator of the Gold Coast Presbyterian Church, a region so far almost untouched by missionary work is to be opened up and evangelized by the Church. An Ewe- and Adagme-speaking pastor has been specially ordained for the purpose. Teachers were called upon to volunteer for service in these out-of-the-way, and some of them still incredibly primitive villages, and the call was immediately answered. Four or five men have been sent.

Correspondence

Sir:

There must be many who like myself love Germany, have lived long in it and owe to it priceless spiritual treasure, who have been astounded by the "program for a democratic Germany," composed by prominent Germans and published in your issue of May 15th. The program sounds too much like a manifesto and too little like a confession of national sin or a plea for merciful understanding. German citizens will do their country wrong

if they still seem reaching for national or personal power instead of preparing their people to accept the chastening which, grievous though it seemeth, yieldeth fruits of righteousness.

These eminent Germans know better than the rest of us how deeply their nation has sinned and how impotent to restrain Antichrist were the forces of good among them, even when they were clothed with the authority of the state. Their high function, then, would seem to be to confess that sin, to relinquish national pride and to show concrete evidence of adopting "new and broader horizons of political thinking." To permit a nation which has produced the monstrosity of Nazism to itself peel off its outer coats and then, with boundaries intact and influence but partly diminished, to make merry among those nations who have found their spiritual union only in bitter struggle against it—this is to caricature Christian forgiveness and to postpone the appearance of the genuine article.

Economics, military power and spiritual culture make up our life. In the Christian view, the first two of the trilogy are but the framework of the third. The German people must learn that they have forfeited—for a long period—their independence, or even their parity, in setting up the framework of our lives that they may be granted complete independence in the development of their spiritual culture. Because we are children of the world as well as of the Spirit, that is a hard lesson to learn but learned it must be. "Education (of the German people) by foreigners is psychologically impossible," but foreign, let us hope worldwide, control of Germany's economic and military condition is psychologically imperative. The great problem before us is so to establish that control that the vast and unique spiritual resources of the German spirit, starred by the great names of Luther, Kant, Lessing, Goethe, Schubert and Beethoven, but housed as well in millions of German souls, may have free course and be glorified.

I have been fortified in these opinions by reading an unpublished essay of my friend and colleague, Professor Eugen Rosenstock-Huussy, also "a native of Germany who has fought against Nazism from its beginning," which in truth proposes "a peace which is constructive" and reveals "a new and broader horizon of political thinking." He permits me to quote its concluding paragraph:

"Germany has taken on the rest of the world twice in thirty years. In 1919 she was left between weak neighbors; as a result Europe has been destroyed. A Europe of many free nations cannot include 85 million Germans without being brutalized by them. Germany cannot be a nice little democracy.

"Germany requires a world-solution which takes her outside Europe into a world now organized for defense against Germany. Her military power must cease. Her productive power must be maintained as a buffer economy for the world's use and administered through a world organ. The nations of Europe could then breathe in peace and Germany, who expected a twilight of her gods, will have brought on a really new order. This world, as a whole, will learn in daily decisions what it means to operate peace. And for this creation of a new habit, the two wars would not have been in vain."—Ambrose White Vernon, Dartmouth College.

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